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Humanistic Scholarship and National Prestige

By HENRI PEYRE

THE phrase "national prestige" is not one which scholars pronounce with special alacrity. The very name of Humanities has always implied the transcending of racial, national and linguistic barriers so as not to leave out "anything that is human." And if modesty did not always characterize the Renaissance humanists, inebriated by their newly discovered knowledge and by their superiority over the "profanum vulgus," modern scholars have developed a more sobering view of their place in a scientific and mass age.

But we are all engaged today in rebuilding enlightened and saner international relations, and scholars have an eminent role to play in the better world that we envision. Intellectuals and clerics have been occasionally guilty of betrayals in several lands; but bonds once forged by German and French students, between Italian, Polish, Czech professors momentarily enslaved and their colleagues in other countries, between Europeans and Americans of two hemispheres have almost always outlived the changing fortunes of politics and war. Friendship, mutual esteem and trust thus established among a few are one of the rare solid foundations on which our hopes rest today.

It is therefore a source of disappointment to many Americans to find themselves feared, occasionally hated and maligned, more often suspected and misrepresented abroad. Information and propaganda services are the target of much criticism, often unconstructive and biased. It is difficult to depict America, as Americans see it, to underprivileged foreigners without arousing their envy. It is equally hard for a democracy to forsake the sense for nuances and the respect for the multiple aspects of truth which it holds dear or to marshal its intellectuals behind some regimented ideas. The proper study of intelligent individuals brings them, not to universal toleration which would engulf all sense of values, but to the understanding even of stupidity. They suffer thereby. Gilbert Murray characterized this dilemma of scholars and enlightened men in his little book on *Euripides and His Age*:

In every contest that goes on between Intelligence and Stupidity, between Enlightenment and Obscurantism, the powers of the dark have this immense advantage: they never understand their opponents and consequently represent them as always wrong, always wicked, whereas

the intelligent party generally makes an effort to understand the stupid and to sympathize with anything that is good or fine in their attitude.

We may all feel momentarily powerless against bad faith and systematic and willful distortion of our aims. But greater harm is probably effected by potential friends whom we have failed to enlighten, by humanists abroad who are sincerely if mistakenly convinced that America is dedicated to materialistic aims and scornful of the values once nobly represented by Greco-Roman and Western European culture. Why not confess that, through some Anglo-Saxon shyness or fear of all that may smack of eloquence, through a lurking inferiority complex which many Americans half disguise through the bragging to which they are supposed to be addicted, and because they are embarrassed by an excessively solemn and frigid atmosphere prevailing in the academies and congresses held in the Old World, American humanists and scholars have contributed to spread abroad an inadequate esteem of their true merits? A more effective diffusion of scholarly journals abroad and a better organized representation of American humanists and scientists at conventions held in Europe seem to us two urgent tasks through which the ACLS may serve national prestige as well as the international interests of scholarship.

Some of our statesmen, diplomats and businessmen are at present awakening to the fact that the rest of the world, in this sixth decade of the twentieth-century, expects from America, not only loans and gifts of money, not only aid and trade, not only economic assistance, missionary sermonizing and deadly weapons, but intellectual, spiritual and imaginative leadership. The president of a big company, Vergil D. Reed, proclaimed last April 24 at the annual convention of advertizing agencies that his country and his profession had been guilty of grossly understating America's cultural achievement. Another big advertizer, John P. Cunningham, chided his colleagues for having neglected to stress the art and culture of America. In words which professors had not in the past been accustomed to hear from businessmen, he added, as reported on the financial page of the *New York Times* on April 25, 1953:

Only yesterday we were cast in the role of world leader. The success of that leadership will depend largely upon a proper balance between material and non-material values. Frankly, it will be largely a problem of the wealthiest country in the world learning to win the respect and cooperation of the less fortunate nations who are sensitive, resentful and afraid. Ideas and not commodities, understanding and not dollars, culture and not boastful materialism, must be our means of leading.

True enough, the world at large still entertains an idea of American universities which, if it may have been valid a few generations ago, is no longer

a correct one today. Even a respectable number of Nobel prizes won by Americans and the voluntary migration of many European scholars, scientists and students to the universities of this country have failed to dispel the assumptions of many Europeans and Asiatics. Those assumptions could be formulated thus:

(1) The American mind is oriented toward the *praxis* but ignores or neglects pure science, theory (in the Platonic sense of contemplation as well as in the usual English acceptation), all that is disinterested research and speculation not immediately convertible into profitable uses.

(2) Americans are solely concerned with the present, understood in a narrow fashion, and scornful of the past. They have evolved a new, and not altogether admirable, type of man, the one whom Ortega y Gasset defined as "a civilized man without traditions" or whom Arnold Toynbee might have characterized as "*homo occidentalis mechanicus neo-barbarus*." A thoughtful and influential French-Swiss critic, Albert Béguin, in a severe article published in the Catholic review *Esprit* in June 1951, charged America with being afraid of the past, hostile to memory, hence devoid of roots and of psychological stability, incapable of sympathizing with Europe.

(3) America is consequently untouched by the beauty accumulated through the ages in other parts of the world, undismayed by the prospect of having to destroy through atomic bombing all that makes life worth living for the Europeans and Asiatics. Many go one step further and vent their suspicion of an imperialist America, bent upon preparing for war and light-heartedly resigned to atomize whole provinces elsewhere and, in Tacitus' tragic phrase, "to establish a desert and call it peace." What else can be expected from a nation of mechanics, concentrating on know how, bulldozers and gadgets but dehumanized and conditioned for television scripts?

It should be easy to retort to the first charge that Plato and Aristotle count today more readers in American colleges than in any others, that pure scientific speculation is fostered and financed in this country, that philosophical, nay, metaphysical and "phenomenological" research flourishes in this country, that Alfred North Whitehead, Henri Focillon, Ernst Cassirer, Jacques Maritain and others have found in America a congenial environment for their philosophical thinking. Their readers and followers, in "pragmatic" America, have been legion.

The critics of American civilization might likewise be reminded of the immense role which history occupies in the curriculum of this country. Few other subjects attract a larger number of "majors". Courses in the Humanities or in the great books are fast becoming a feature of higher education. Classical civilization and an ardent and vivid admiration for the ancient works in translation have in many places been successfully substituted for the dwindling study of the ancient languages. If the Greco-Roman perspec-

tive is broadened and if ethnology and anthropology have made us aware of the humanistic values contained in Asiatic cultures, in Negro and pre-Columbian art, in Islamic and Slavic books, we need not blush at our attempts to make our new humanism flexible and comprehensive. Our notion of man can no longer be that of a Mediterranean or even of a Renaissance humanist.

Nietzsche proposed in a famous "Consideration" that "memento vivere" be substituted for the "memento mori" which knelled through too much western history. A living humanistic scholarship may well be one which helps us live, which keeps the present in mind and even prepares the future imaginatively, while studying the past. Some Americans may indeed suffer from a one-track mind or be swayed by a gregarious instinct which prevents them from envisaging a possible peace while forced to prepare for war. But the compatriots of Napoleon, of Frederick the Second and Hitler often evince a short memory when systematically upbraiding the descendants of Washington and Jefferson.

The truth is that among the disciplines most prominently and most brilliantly studied in this country, are economic and social sciences, psychology, ethics, but also art history, anthropology, prehistory and medieval history, archeology, linguistics, oriental studies, history of science, literatures, literary criticism, and several others. That some of the journals published by the practitioners of those disciplines are today the most solid and the most alive to appear anywhere, and that their merits are not due to lavish financial means, but to the diligence and devotion of their editors, authors and readers. Indeed, parallel foreign reviews, assisted by their governments, often do not have to go through the financial agonies of American magazines, negligently supported, if ever, by foundations. It is regrettable that articles, often disparaging foreign nations and hardly fair to the latent virtues of American culture, which appear in some weeklies in New York, should be immediately reproduced, magnified and misunderstood in European magazines. At the same time, scholars, educators, engineers, writers clamor in vain for scientific and literary periodicals from our institutions of learning. Our information services have made the sad mistake of stressing the figures of production and the comfort of American life as presented in the illustrations of advertising magazines: but the rest of the world is not necessarily eager to adopt those dubious benefits of modern life. Respect for culture, attention to the pronouncements of a man of letters prominently displayed in French or Spanish newspapers, admiration for the dicta of a Herr Professor characterize, for better or for worse, the countries which are outside the Anglo-Saxon tradition. American literature has since 1930 had such an impact upon other literatures, not because it depicted violence, gloom and rebellion, but because it presented America as its cinema and its propaganda seldom did: courageous, virile, facing the tragedy of life starkly and spurning shallow and conven-

tional optimism. Intellectuals in Europe, the Near East and South America are still the most influential group in the world: they deserve to be given the means to apprise, and probably to esteem, all that is being done by the scholars and writers of this country. No investment today would be more profitable than the diffusion, through the ACLS and through our foundations, of American specialized journals in the sciences and the humanities.

The rest of the world wonders today at the apparent lack of attention devoted by American officials and cultural groups to the spreading abroad of their better scholarly, scientific and literary publications. For various reasons, among which no doubt are the smaller degree of mechanization and those so-called mass media prevailing over there, the serious reading public in Western Europe seems to be considerably larger than in this country. England, France and Germany with hardly a third of the population of the United States publish at least as many books per annum as we do in this country, and relatively more books are of a serious nature. But the lack of dollars, the present unhealthy state of transatlantic trade, and consequent stringent government controls have made it extremely difficult for European publishers to print American books in European editions. It is regrettable that the damage inflicted on the cultural prestige of America by our vast export of frequently inferior films is not offset, as it might be, by the diffusion of our better published works abroad. More attention brought to this problem might at least avail to counteract the unfortunate effect of some of our exports of films and magazines.

It would seem vital to enable the United States today to make solid friends abroad and reach that very element in foreign countries whose support is most needed through devising some mechanism to publish (in translation if necessary) some of the finer books and periodicals that are at present being turned out by American publishers. There is no more effective way of combatting the European view that the genius and the achievements of the United States lie purely in the realm of the mechanical and the practical. Deeds speak louder than words: the publication abroad of a few of our better books and periodicals would be worth an incalculable amount of Voice of America broadcasts averring that we are cultured. It should be comparatively easy to link in the small financing operation involved in the subsidization of translations, where needed, through using on the spot the counterpart funds accumulated by America. It should not be beyond the wit of Americans to find some way of arranging to buy for dollars the comparatively trifling amount of European currency needed to cover royalty payments in American money.

An eminent candidate for high office declared in the autumn of 1952 that we also needed free enterprise for the minds. Such free enterprise must

clearly spread to the exchange of data, of hypotheses, of fertilizing talks on methods and results with the scientists and scholars of other countries. There again, Americans have failed thus far. Very few of them have played their part worthily at conventions of learned and scientific societies held abroad, while such meetings offered the best opportunity to gain the intellectual prestige to which America was rightfully entitled. Some of the reasons for that serious American failure may be enumerated, and perhaps corrected:

In most countries, such academic or scholarly representation is usually supported by government funds. Even in countries which lately depended upon American assistance to balance their budgets, such funds were never lacking, and the top experts and scholars were often selected, without any political interference, by governmental authorities. Not so in the United States, where neither the federal government nor the universities could or would attend to sending the most competent delegations to cultural or scholarly congresses of musicologists, archeologists, psychologists or criminologists. As a result, American representatives often made an indifferent impression; their Embassies and Consulates did not care to vie with European Embassies in envincing respect to scholars from America and other countries; they rather feared that, if they did so, they would be branded by Congressional inquiries as leaning dangerously to the support of that dangerous and alien thing, culture. European scholars often thought America slighted them by sending only third rate professors into their midst. Once again, the best scholarly representation could only be selected wisely by an impartial and competent non-governmental organization supported for that purpose by the foundations.

American scholars are individualists and the chief features of American academic life, as opposed to that of Continental Europe, are probably its heterogenity and its contradictory variety. It would be preposterous for any agency to attempt to brief scholars before they go abroad or to convert them into solemn ambassadors of culture. Polonius' advice to Laertes leaving for France remains the only apt motto for all self-respecting envoys: To thine own self be true. But we would offer that, behind some suspicious diffidence and some occasional dismay at the cordial ebullience of Americans, behind some envy and some lingering conviction in the old world that there alone has a cultural tradition persisted, many European scientists and scholars expect Americans to be themselves; that is to say, to bring to international congresses youthfulness, new ideas, thinking unfettered by hierarchies and conventionality, in a word, leadership. American intellectual leaders abroad should not play at adopting the impeccable rules of etiquette dear to some nations, the solemnity and pomp prevailing in some academic gatherings, not even at being experts on vintage or on a French sauce at one of the elab-

orate banquets which are the condiments of scholarly gatherings. If they do not disappoint those foreign colleagues who will be expecting from them intellectual energy, a fresh approach, some freedom from the nationalistic prejudices which have long beset other nations, a dynamic courage in breaking down age old barriers and in converting thought into action, they will have played their part worthily.

But the chief means for representing America worthily abroad and for dispelling the current conviction of many foreigners that this country wishes to control them or to preach to them is a better knowledge of foreign languages in our intellectuals. English should and perhaps will be someday an international language eagerly spoken everywhere. But that time has not yet come and meanwhile the surest way to arouse suspicions of economic and cultural imperialism is to refuse to speak at least one other important foreign language.

Americans have taken refuge into the easy but paralyzing prejudice—totally groundless, in fact—that they are not gifted for languages and are not conditioned to such a study of geography. They have been afflicted by shyness when confronted by the need to master another tongue and have cultivated inhibitions which a little courage would soon dispel. American scientists, scholars and diplomats have thus done incalculable damage to the prestige of their country abroad, through their placid assumption that everyone else should understand their English. They have spread the impression that they were bullying sensitive nations which had to be wooed. They have offset many of the beneficial results which their generosity and their kind-hearted spirit of cooperation should otherwise have produced and aroused suspicion and ill-will.

Worse still, they have tended toward provincialism at a time when their "manifest destiny" launched them toward universality and a better understanding of other nations. European visitors to these shores frequently voice their surprise at the blinkers with which American men of science and scholarship seem to shut themselves off from what is produced abroad in their fields. The peril of complacent provincialism is indeed a real one in this country at the present time. Many American professors of economics, sociology, history, philosophy have to depend upon their foreign-born colleagues, recently migrated from the old world, for their information on what is accomplished and published in their field in France or Germany, or in Central and Southern European countries which are often interpreted first by France or by Germany. The first tool of the American intellectual, who will be increasingly called upon to travel and to represent his country and his domain of study abroad, is a mastery of at least one foreign language, hence the ability to be understood by others more securely because one will first have attempted to understand them.

The Newberry Library, Chicago

By STANLEY PARGELLIS¹

THE Newberry Library is a privately-endowed free public reference library in the humanities. It began in 1887, under the librarianship of William F. Poole, at a time when it was still possible for a shrewd bibliographer and historian, which Poole was, to get the great basic reference sets which are practically unobtainable today. Always well-managed financially, and always selective in its acquisition policies, and limited in its scope, it has been able over the years to build upon the solid foundations established by Poole. Among its seven hundred thousand volumes, therefore, can be found so little worthless material that many of its readers have gone away declaring the entire library to be a Treasure Room.

Not enough scholars know of the richness or the availability of its resources. No books leave the Library save occasionally on inter-library loans. In most university libraries someone else has taken out the book one wants; in the Newberry they are always on the shelves. Samuel Morison has sighed because he could not do his Columbus in a room in the Newberry where everything he wanted was at hand; Louis Gottschalk, finding almost everything for his fourth volume on Lafayette, accomplished in a summer what a year or more would have taken elsewhere; Wallace Fowlie finds, with a single exception, all he wants on Rabelais; Ray Billington needs use no other Library for his history of the American West in the early nineteenth century. The Library's traditional strengths are in English and American history and literature, the Renaissance, the history of printing, the exploration and discovery period, the Indian in both North and South America, the Philippines, Portugal, music, linguistics, Iceland, calligraphy, pre-1800 reference works. In some of these fields it ranks first in the country and in the world.

Yet for some years the Library's *Bulletin*, available on request from the Librarian, has carried articles describing smaller collections, by Charles McIlwain on seventeenth century French political pamphlets, for instance,

¹ Mr. Pargellis, Director of the Newberry Library, was a former member of the Board of Directors of the ACLS. The Council has had a deep interest in the Library. In March 1952 the Board met at the Newberry as guests of the Trustees and held a joint session with them.

by Richard Altick on nineteenth century English periodicals, by J. L. Lievsay on seventeenth century Italian literature. Gilbert Chinard, during his three months sojourn as a Fellow of the Library, struck a note of which the Library has been long proud. Finding in his field of Franco-American relations in the eighteenth century two or three items he had not seen before, he affirmed that *any* scholar in the humanities would profit from a week, or even a single day, at the Newberry. The Library staff, which has a reputation of service in keeping with a Library in the quiet European tradition, was not surprised. They knew that W. S. Lewis could find, as he did, an unknown piece of Walpoliana, and Julian Boyd a little something new on Jefferson. A scholar working on Coventry Patmore sees a couple of things he had not seen before. A midwestern scholar "discovered" in eastern libraries the rare books of a few sixteenth century authors, all of which were in the Newberry, together with one or two manuscripts by them which might have reinforced his conclusions. A medieval scholar will not be disappointed—the Newberry stood seventh in the country on Harrison Thomson's list; even a classical archaeologist may turn up something new of value. Early socialism, the pre-revolutionary movement in Russia, mid-western literature, accounts of travel, British India, medieval manuscripts, Arctic exploration, shorthand, emblem books, courtesy literature, French economic theory in the seventeenth and eighteenth centuries—all great libraries can produce an equally conglomerate list of subjects chosen at random and will have books on those subjects which scholars do not know they have. The Newberry has no claim to uniqueness except that every great library is, in a sense, unique.

By September of this year there will be a lounge for visiting scholars, a place where they can freshen up after a train journey, special desks and cubicles for their use. It is worth planning a stopover between trains.

The McCarran Act and Foreign Scholars

By EDWARD DUMBAULD

[Editor's note: The ACLS Committee on Passports and Visas, consisting of Messrs. Dumbauld and Sidney Painter (Chairman), has been following developments in this field for more than a year. It is recognized that the problem of visiting scholars involves administration as well as statutory provisions; but this statement may be taken as the Committee's view on needed statutory changes.]

THE McCarran Immigration and Nationality Act, which became law over the President's veto and went into effect on December 24, 1952, occupies 110 pages in the West Publishing Company's *Congressional Service*. The committee report of the House commenting on the bill takes up 103 pages in the same publication. The Regulations issued by the Department of Justice and the Department of State on December 18, 1952 pursuant to the Act occupy 309 pages.¹

The ACLS and its constituent societies are particularly concerned with this legislative verbiage and administrative application thereof only insofar as it affects the international interchange of intellectual personnel and results of research.² In this connection, the closing words in an article by Zechariah Chafee of Harvard University are pertinent: "Russia has hung an iron curtain along its frontiers and China a silken curtain. The government of the United States is doing its best to put around our shores a curtain of solid ivory."³

¹ McCarran Immigration and Nationality Act (66 Stat. 163, 8 U.S.C.A. 1101 *et seq.*), reported in *Congressional Service* (1952, No. 12, pp. 2598-2708); committee report of the House (pp. 2753-2856); regulations of Department of Justice (17 Federal Register 11469) and Department of State (17 Federal Register 11565) appear in *Congressional Service* (1953, No. 1, pp. 59-368). A helpful comparison of the practice under the Act with the pre-McCarran provisions on the same subjects has recently appeared in the *Harvard Law Review*, Vol. 66 (No. 4, February 1953), pp. 643-745.

² See "ACLS Testifies on the Visa Problems," *ACLS Newsletter*, Vol. III, (No. 4, Autumn 1952). Provisions of the Act affecting scientific intercourse were well summarized by William A. W. Krebs, Jr. and Carmel P. Ebb in "The New Immigration Law," *ACLS Newsletter*, Vol. IV (No. 1, Winter 1953).

³ Zechariah Chafee's review of the Atomic Scientists' Bulletin on "American Visa Policy and Foreign Scientists," *University of Pennsylvania Law Review*, Vol. 101 (No. 5, March 1953), pp. 703-713.

Supplementing the foregoing articles, the present discussion will summarize the "post-McCarran" proposals set forth in the Report of the President's Commission on Immigration and Naturalization which was submitted on January 1, 1953, after receiving over 2,000 pages of testimony in hearings held in eleven cities across the nation. The report is entitled "Whom We Shall Welcome," this phrase being a quotation from George Washington: "The bosom of America is open to receive not only the opulent and respectable stranger, but the oppressed and persecuted of all nations and religions, whom we shall welcome to a participation of all our rights and privileges, if by decency and propriety of conduct they appear to merit the enjoyment."⁴

The Commission finds that the immigration and naturalization law should be completely revised, because:

(1) It is un-American in its underlying assumptions and philosophy. It reflects a pessimistic defeatism and hostility and a distrust of foreigners which is alien to the traditions of progressiveness and enterprise which have been the foundation of American greatness. It also is based on racism and discriminations as to race, creed, color and national origin which contradict tenets of American political philosophy which have prevailed in this country since the Declaration of Independence.

(2) It ignores the needs of the national economy with respect to needed manpower for the growth and expansion of domestic industry.

(3) It nullifies the foreign policy of the nation by antagonizing foreign countries whose cooperation is necessary for the effectiveness of our government's international policies.

(4) It is unjust and injurious to individuals, as well as confusing and unworkable in administration.

Accordingly, the Commission recommends abolition of the national origins quota system and that a total annual quota of one percent of population at the last census (1,250,000) be allocated on the basis of humanitarian needs, the requirements of the national economy, and the exigencies of foreign policy in the free world. After these priorities, general immigration without discrimination should utilize the rest of the quota.

A unified agency should administer the program, subject to safeguards of fairness and impartiality akin to those prescribed for other federal agencies by the Administrative Procedure Act.

The conditions for admission and deportation should bear a reasonable relationship to the national welfare and security. In particular *ex post facto*

⁴ A review of this report, by Alexander Hamilton Frey, of the University of Pennsylvania Law School, appears in the *Pennsylvania Bar Association Quarterly*, Vol. 24 (No. 3, April 1953), pp. 257-264.

penalties should be eliminated, and convictions of crime in a totalitarian country should not be an automatic bar to entry.

Discretionary authority in special cases should be exercisable for the benefit of the individual concerned. The present law confers wide latitude upon the officials to decide adversely to the individual, but not in his favor (p. 178). Present law also discriminates unjustly against naturalized citizens.

With regard to the problems in which ACLS is interested, the Commission, after reviewing the matter of temporary academic visitors and referring to the testimony presented for ACLS by Sidney Painter (pp. 66-69), concludes:

"The Commission recommends that the law ordinarily should apply to non-immigrants or temporary visitors only such exclusionary grounds as are directly concerned with the health, safety, and security of the United States. The otherwise applicable provisions for waiver would be available to visitors and non-immigrants." (p. 183).

"The Commission recommends that arrangements be made to expedite the granting of visas to distinguished scientists, scholars, and other leaders in the arts, professions, and business, invited to the United States for temporary visits by responsible institutions and that consideration be given to the inauguration of a preclearance system, so that it could be determined in advance whether particular individuals would be admitted as temporary visitors." (pp. 232-33)

"Arrangements should be made to expedite the processing of visas for temporary visitors, including leaders in art, scientific and business fields, and the law should apply to such non-immigrant aliens only such restrictions as are directly concerned with the health, safety, and security of the United States." (p. 265)

It will thus be seen that most of the problems causing concern to ACLS arise because (1) the provisions of law regarding exclusion of aliens are insufficiently flexible to distinguish rationally between the requirements appropriate to immigrants and those suitable in the case of temporary visitors; or (2) bureaucratic procedures incident to administration of the law result in delay.

A simple remedy is therefore obvious: When the law is amended a separate provision should be enacted, establishing a separate list of grounds for exclusion of temporary visitors. [Section 212 (a) of the present law contains 31 grounds of exclusion applicable to all persons seeking to enter the United States.] Wide authority should also be given to the administrative agency to admit such visitors regardless of technical grounds for exclusion, if it appears that entry will not be contrary to the public interest but beneficial to the national interest of the United States.

Thus the policies in favor of international educational and scientific

interchange, established in the legislation mentioned in the ACLS testimony before the President's Commission, can be promoted rather than impeded by the administration of the immigration and passport laws.

It must be made plain to the bureaucratic mind by the wording of the law that in cases involving this type of visitor the official will be criticized if he does not act expeditiously. He must be made to realize that his delay is damaging the prestige of the United States and frustrating the foreign policy prescribed by Congress.

Under present law he justifiably fears that he would be criticized if he admitted someone and later it could be shown that some ground of exclusion existed. So it is only natural to delay action until thorough investigation of all possible grounds of exclusion has been completed.

But is it necessarily dangerous to the public to admit a foreign scientist for one week to attend a convention or lecture at a university, even if he does have a spot on his lung as the result of malnutrition and exposure in a concentration camp? It may be much more important for his American listeners to learn what he can tell them about new scientific developments which they can apply for the national defense.

Common sense dictates adoption of a much less restrictive statutory standard and a much more liberal administrative policy in dealing with this type of temporary visitor than would be appropriate in the case of immigrants entering for permanent residence and naturalization as American citizens. The perils are different; the safeguards should also be different. Recognition of this obvious fact can readily be effected by a few simple changes when the Act is amended. The ACLS and other groups concerned with the advancement of learning should vigorously support such changes.

Summer Study Aids in Linguistics

IN the spring of 1953 the ACLS awarded a second group of summer study aid grants in linguistics, made possible through a grant from the Carnegie Corporation of New York. Summer sessions in linguistics are being held at Indiana University and the University of Michigan. The following descriptions of specific plans for these sessions have been drawn from official announcements of the programs.

The Linguistic Institute at Indiana University is being sponsored jointly by the University and the Linguistic Society of America, and will be held from June 17 to August 13. It will offer instruction in linguistic methodology—on both introductory and advanced levels—as well as courses which describe and compare languages. Among the introductory methodological courses will be two dealing with phonetics: the one by H. J. Uldall (Edinburgh, United Kingdom) stressing practical work, and the one by Martin Joos (University of Wisconsin) emphasizing acoustic theory. Mr. Joos is also offering phonemics. Angela Paratore (Indiana University) is holding a laboratory which will enable beginners in applied linguistics to participate as student instructors in her classes in English for foreign students. An elementary course in field methods is being given by C. F. Voegelin (Indiana University) to impart the skills of recording with the assistance of Crow and Hidatsa Indians.

Advanced methodological courses will include modern linguistic theory from both European and American points of view, presented by Mr. Uldall and Bernard Bloch (Yale University). The assumptions underlying the comparative method will be given by Henry M. Hoenigswald (University of Pennsylvania). Charles E. Osgood (University of Illinois) will present statistical procedures as applied to linguistic problems. A field methods course conducted by Mr. Voegelin will show how to elicit structure and how to translate texts from Hidatsa and Crow.

In addition, the latest frontiers of linguistic research, in eight fields, will be explored by Y. R. Chao (University of California at Berkeley) for Sinitics, C. C. Fries (University of Michigan) for English, Z. S. Harris (University of Pennsylvania) for discourse analysis, Wolf Leslau (Brandeis University) for Semitics, Warner F. Leopold (Northwestern University) for child language and child bilingualism, Yakov Malkiel (University of California at Berkeley) for etymology, Nicholas Poppe (University of Washington) for

Altaic languages, and Joseph Whatmough (Harvard University) for Indo-European languages.

On the interdisciplinary side, language will be examined in relation to culture by Harry Hoijer (University of California at Los Angeles); to philosophy by David Bidney (Indiana University); and to literature by John Lotz (Columbia University), jointly with a Fellow of the School of Letters of Indiana University.

Ten courses will deal specifically with Indo-European languages both descriptively and historically. These are, in addition to Harry V. Velten's (Indiana University) course on the family as a whole: Italic dialects (Mr. Hoenigswald) and Romance Languages (Robert A. Hall, Jr., Cornell University); Sanskrit (Murray B. Emeneau, University of California at Berkeley); Greek and Latin (Fred W. Householder, Jr., Indiana University); Gothic (Mr. Velten) and Middle and Modern English (Harold Whitehall, Indiana University); and pidgin or creolized languages based on English or Romance languages (Mr. Hall).

Eleven courses will involve non-Indo-European languages of three continents and Oceania. America is represented by the Athapaskan languages, to be compared by Mr. Hoijer, and by the Siouan languages, to be demonstrated with native informants. Asiatic languages will comprise members of the Dravidian group (Mr. Emeneau) and be represented by an exposition of the structure of Japanese (Mr. Bloch). Oceanic languages—including a special course on Javanese ethnolinguistics—will be given by E. M. Uhlenbeck (University of Leiden). Three Finno-Ugric specialists—Mr. Lotz, Alo Raun, and Thomas A. Sebeok of Indiana University—will join forces to give Hungarian, Finnish, Estonian, Mordvin, and Cheremis, besides a general introduction to the Finno-Ugric family as a whole.

The Linguistic Program at the University of Michigan will continue from June 22 to August 14. The emphasis of this Program has been to bring together each year a group of scholars who are actively engaged in research in the various fields of linguistic science for the discussion of current problems and for the demonstration of both well-established and new techniques of linguistic science. During the summer of 1953 descriptive linguistics will have a prominent place in the Linguistic Program. In addition to the basic introductory course, the main developments of phonemic and morphemic theory will be surveyed, and there will be a laboratory course featuring the use of the sound spectrograph.

The University of Michigan has been a pioneer in the field of linguistic geography, and the training of field workers for dialect research in both the English language and Spanish will be continued. The University's collections of materials for the *Linguistic Atlas* will be made available to scholars wishing to do research in American dialects.

Courses in the English language will range from Old English to the language of the present day. To support study and research in this general area, there are materials of the Middle English Dictionary and the outstanding collection of microfilm reproductions of Old and Middle English manuscripts in the University library.

Slavic studies will be presented both from the historical and descriptive points of view, and an intensive course in Russian will be offered concurrently. A Conference for Slavic Studies, to be held early in the summer, will bring to the University prominent Slavic scholars from various parts of the United States. A program in Near Eastern studies has been closely integrated with the Linguistic Program by means of intensive course offerings in Arabic, Persian, and Turkish. All these courses will employ the most recent techniques in language teaching; and a seminar in Near Eastern languages has been planned to acquaint students with the complex linguistic situation in that area.

Another long-time basic concern of the University of Michigan has been the practical application of the concepts and results of linguistic science to the teaching of foreign languages. The summer program, therefore, provides special opportunities for teachers of French and of English to devote themselves to problems in pedagogy. In addition, the workshop for teachers of Latin will be given for the second successive year. The workshop will be accompanied by an intensive course in Latin, which will serve as a proving ground for the materials and techniques which have been developed there.

The University will also be the scene of a special interdisciplinary seminar in Language and Culture, held in connection with the Foreign Language Program of the Modern Language Association.

ACLS has made summer study aid awards to the following recipients:

FOR STUDY AT THE LINGUISTIC INSTITUTE OF INDIANA UNIVERSITY

<i>Name of Recipient</i>	<i>Institutional Connection</i>	<i>Field</i>
KENNETH G. CHAPMAN	University of Wisconsin	<i>Germanic languages, linguistics</i>
JOHN L. CUTLER	University of Kentucky	<i>English</i>
JOHN E. GARNER	University of Texas	<i>Romance languages</i>
JAMES P. GAZAWAY	Harvard University	<i>Anthropology</i>
JOHN LAWRENCE HODGES	Emory University	<i>Germanic languages</i>
WILLIAM H. JACOBSEN, JR.	Harvard University	<i>Romance languages, linguistics</i>
ELOISE KERLIN	University of Michigan	<i>Anthropology, linguistics</i>
KARL I. KOBBERVIG	University of Washington	<i>Romance languages, linguistics</i>
DAVID LATTIMORE	Cornell University	<i>Chinese history, linguistics</i>
ALBERT EUGENE LINDSAY	University of North Carolina	<i>Romance languages, linguistics</i>
GERALD G. LOVINGER	University of Chicago	<i>Linguistics</i>
DONALD STANLEY MARSHALL	Peabody Museum of Salem	<i>Anthropology</i>
BEATRICE MEDICINE-GARNER	Michigan State College	<i>Anthropology</i>
HERBERT G. MEIKLE	University of Michigan	<i>Romance languages, linguistics</i>
WILLIAM I. MOORE	University of Chicago	<i>Linguistics</i>
RALEIGH MORGAN, JR.	North Carolina College	<i>French</i>

<i>Name of Recipient</i>	<i>Institutional Connection</i>	<i>Field</i>
PATRICIA O'CONNOR	University of Texas	Romance languages
SOLEDAD PEREZ	Texas Western College	English, folklore
ERICA REINER	Oriental Institute, University of Chicago	Assyriology, linguistics
ROBERT E. REXER	University of Illinois	Spanish, linguistics
CHIYE SANO	Catholic University of America	Anthropology
SOL SAPORTA	University of Illinois	Spanish, linguistics
JESSE O. SAWYER, JR.	University of California, Berkeley	Southeast Asian languages, linguistics
BETTY JEAN SHEFTS	Yale University	Linguistics
KELLOGG V. WILSON	University of Illinois	Psychology
LUCIEN ZAMORSKI	Ohio State University	English, linguistics

FOR STUDY AT THE LINGUISTIC PROGRAM OF THE UNIVERSITY OF MICHIGAN SUMMER SESSION

<i>Name of Recipient</i>	<i>Institutional Connection</i>	<i>Field</i>
WILLIAM M. BRINNER	University of California, Berkeley	Near Eastern languages
VLADIMIR HONSA	University of Michigan	Romance languages, linguistics
MOHAMMAD ALI JAZAVERY	University of Texas	Near East languages, English
JAMES W. MARCHAND	University of Michigan	Germanic languages, linguistics
ROBERT G. MARSHALL	Wells College	Romance languages
ROBERT STILLWELL	West Virginia University	Germanic languages, linguistics
JOHN CHARLES STREET	Yale University	Linguistics
TAKEMITSU TABUSA	University of Texas	Japanese, English
HELEN WEN-CHUAN WONG	University of Michigan	Chinese, English, linguistics
GRACE LOUISE WOOD	University of Michigan	Anthropology

OUT OF CONTEXT

Philip Lockhart, a former ACLS First-year Graduate Fellow, has given permission to print the following account of his experiences as a teacher in eastern Kentucky:

[Mr. Lockhart received his A.B. (1950) from the University of Pennsylvania and held an ACLS First-year Graduate Fellowship at the University of North Carolina (1950-1951) where he received an M.A. in the field of comparative literature. After the year of teaching in Kentucky, he entered Yale where he is now working for his doctorate under a Martin Kellogg Fellowship in classics.]

After I received my M.A., the end of August quickly came, and still I had no job. Then, one day, a former Sunday School teacher, whom I had not seen since my grade school days, told me that she was now principal of a mission school in the hills of Kentucky and that the school desperately needed an English teacher. That word "desperately" was my clue that I was a candidate. A few phone calls were made, and two days later I was on the road to Kentucky. Only then did we have time to discuss what I might teach. In addition to English, I was given freshman science, on the basis of one year of engineering training. When we got to the school, the

superintendent was unimpressed. It seemed that, in the past, young male teachers had been a very real cause for the thinning of his now sparse hair. But school was scheduled for the next Tuesday, and there were no other candidates. I was hired.

In eastern Kentucky, the natural repoussé of the glacial age has left us one of the most colorful, and most discouraging, areas of eastern America. This so-called "knob country" is marked by the monotonous range of smoothly rounded hills that cut off the Ohio Valley from the Cumberland Plateau. The same color and hopelessness have become attached to the people of the knob country, with the folk artist capitalizing on one, the sociologist on the other. This range of knobs swings south and west in a long crescent ending near Louisville. They are the same hills that inspire Thomas Merton and his brothers, watching from white-steeped Gethsemani monastery, a hundred miles farther west.

As a physical barrier, the knobs are not particularly formidable. As early as the eighteenth century, George Rogers Clark and his followers crossed them on their way to the territories above the Ohio. Yet they have been, until the last two decades, one of the permanent social barriers of the country. The hidden pockets among the knobs and, farther east, in the rough plateau, were first bypassed by the early pioneers, as they learned of the lush bluegrass country beyond. But, as civilization began to develop there, there was a type of personality that deliberately went backward, that returned to the hills. We should understand that these settlers could have become bluegrass aristocracy as easily as their friends. Instead, they turned back and sought out the farthest hollow of one of the narrow valleys. In this, they set a pattern for a civilization that, for almost a century and a half, continued to look backward, away from every problem and sign of progress around them.

The world, however, would not stay out and at last was even invited in. The little crossroads town of Ezel, shortly after World War I, asked for a mission school like the one in their county seat, Frenchburg. For the preliminary survey, the mission board left the narrow-gauge railroad and rode a "jolt-wagon" for fifteen miles up the limestone streambeds that, even today, are traveled by the jeeps and horses of rural mail carriers. The faculty, however, created a real stir the next fall by coming up the new graded road in an automobile! Among the five teachers was one young girl, fresh from a Pennsylvania Normal School. Last year a scholarship was contributed to Sterling College in honor of her, as she completed thirty years' service to the school.

It is interesting to note that the number of graduates from the early high school classes going to college was higher than from those of today. Modern courses in agriculture, consumer education and driver training have squeezed

liberal arts virtually out of existence. Last year's beginning course in Spanish, the school's only foreign language, contained one student. Of the early graduates, many became teachers. A country store-keeper "up Tom's Branch way" had three sons; one is now a prominent surgeon, one a minister and one a micro-biologist. More prominent in the eyes of the community is Paul Gilley, a later alumnus and author of the lyrics for the famous mountain song, "Col', Col', Heart".

During my first evening in Ezel, hearing shouts and singing, I asked whether someone was married and being "serenaded". My hosts laughed at the idea, saying it was only the people in the Church on the Hill. Uncomfortable as the thought made me, I decided I must visit the Church on the Hill. Although I never lost my discomfort there, I soon lost any feeling that the scene was ridiculous. There was too much sincerity for that. Here was a tiny, frame building, patently held together by steel rods a few feet above the members' heads. On the platform was an unused piano—they preferred the local garage mechanic's guitar. And on the board benches, three or four times a week, was much of Ezel, quite ignoring the pretty, but quieter, church the mission maintained.

The services were no mere social gatherings, though many romances and marriages began and bloomed there. Little time was wasted on gossip and small talk. There was no order of service and no actual sermon, although a preacher was on the platform and made occasional remarks. Mainly, the service consisted of singing the monotonous, but rhythmic, mountain gospel songs. All are based on the strictest salvation doctrine of St. Paul's epistles and the Apocalypse. Their special Holiness theology of sanctification is one more evidence of their continuing desire for separation. While I do not pretend to understand it fully, this much I have learned: the Sanctified Holy are set apart in this world quite as much as in the next. Occasionally, the standard imagery of the Lamb or the Crown gives way to some rather breath-taking modern image like "Three Hundred Acres of Elbow Room".

The songs were never announced but simply sprang up in some corner of the room and were taken up by the group, the guitar accompanist catching up at last. Usually, late in the evening, one member would find himself overcome and march in some rapture around the church in time to the music; this attracted no attention whatsoever. Between the songs, there were testimonies by the members. Housewives, with their aprons and tired faces—women whom I have never heard speak, even to a passing friend, at any other time—could stand in the group and talk with assurance about their salvation. In contrast was the testimony of Mr. Murphy, a shrewd, handsome man, who owned several farms and dressed in gray business suits. He could speak quietly about the night he had walked into their church and given up the liquor that had been ruining his life and fortune. Inside the tiny

white Church on the Hill, they were "Brother" and "Sister" and addressed each other as such.

It worried me that my science courses made so much more impression than Thomas Gray or Sandberg. When we were studying the solar system, Vernon Taulbee, six foot-four basketball star, told me his pap said I was plumb crazy and that he had a notion to come in and show me that the sun was *up* and not *out* from the world, as I had shown them with my globe. Pap Taulbee never kept his promise; still, I knew that the lesson had taken. I was all but involved in a latter-day Stokes trial for explaining, without comment, evolution. One pretty little freshman girl, when we talked about the distances of the universe, wrinkled up her face and snapped, "This is the skeeriest stuff I ever heered!" In that, I felt, she spoke for all mankind.

The greatest mistake a mountain teacher can make is to think of his students as "folk". Most of us make that mistake for a while, at least. The faculty laughs when visitors are disappointed to find shoes on all but a very few feet, even in very warm weather. Personally, I do not blame the visitors; that is why they gave their money to the school. But the teacher must know better; his life is no Al Capp comic strip. If anyone is interested, let him read the last chapters of Jesse Stuart's *The Thread That Runs So True*, where the teacher's problem is not impoverished children but bull-headed and selfish adults. During my year at Ezel, the first two television sets were installed there. A very few of my students spent Christmas in Florida. The young men from the Church on the Hill are buying, and will continue to buy, new automobiles. This is fine, until you begin to hear about the grisly accidents that have given Dead Man's Curve its name. Then it is hard to be sure whether you are talking about Los Angeles or Sturgeon Bay, Wisconsin, or Ezel, Kentucky.

Sixth Annual Meeting of the Southern Humanities Conference

DELEGATES of ten Southern regional societies representing the humanistic disciplines and sixty-six leading Southern institutions of higher education gathered at the University of Tennessee on April 10-11, 1953 for the Sixth Annual Meeting of the Southern Humanities Conference. Basic problems relative to the development and future of the humanities in the South were the subjects of four sessions at which delegates read reports of investigations and participated in open discussions.

A particular gratifying aspect of this meeting was the report of the growing awareness of business and industry of the need for greater emphasis on the humanities in the training of young business men. Ellsworth Chunn, education director of the Southern Division of the National Association of Manufacturers, emphasized the concern of the NAM for the *humaniora* in an address at the annual dinner on Friday, April 10. Mr. Chunn stated that industry is looking for a new generation of leaders whose training is broad and well founded in the basic disciplines and that there is a trend away from the employment of young graduates who have followed an exclusively technical curriculum.

For several years the Southern Humanities Conference has been aware of this problem. Its third bulletin, "Business Executives and the Humanities" by Quentin McAllister, has been widely distributed throughout the South both to academic institutions and business firms. Mr. McAllister brought out unequivocally that technical training is far from being the only element that makes for success in business and industry. On the basis of the McAllister report and Mr. Chunn's address the Conference agreed to look into the possibility of sponsoring a series of conferences between its representatives and leaders of business and industry in the South.

Charles F. Webb of the University of Tennessee reviewed a decade of the history of his institution's state-wide English program. Grades of all graduates of Tennessee high schools who enter the some thirty higher institutions in Tennessee are correlated and ranked annually. With the aid of data that have been collected over the past decade it has been possible to identify points of weakness and strength in English instruction in Tennessee's public education system; and the University of Tennessee is freeing one of its Eng-

lish professors from part of his academic duties to help develop more effective curricula and teaching methods in the public schools on the basis of these data.

The Southern Humanities Conference delegates reviewed carefully Mr. Webb's paper as well as earlier proposals it has had for a related program on a South-wide basis. It appeared that the need for improved English instruction is one of the South's most urgent educational desiderata; and the executive committee of the Conference was instructed to try to arrange for at least two meetings in which representatives of English teachers from the entire South would be brought together to review these problems more carefully and plan for a future program of improvement.

The unfortunate position of modern foreign languages in public school curricula was brought sharply to the attention of the delegates on several occasions. Tentative plans are under way for a conference of modern language teachers similar to the proposed meeting on English. The position of classical languages and literature is the subject of a pending investigation.

Chairman Albert G. A. Balz (University of Virginia) reported substantial and hopeful progress towards effecting a program of professor-exchange between undergraduate colleges and universities offering graduate work. The proposal is primarily concerned with providing an opportunity for instructors in institutions that do not give graduate work to participate in instruction at the graduate level in institutions that do give graduate work, and for instructors in the latter to give advanced undergraduate courses in non-graduate institutions. The Richmond Area University Center has revealed a very positive attitude towards this proposal, Mr. Balz reported.

F. DeWolfe Miller of the University of Tennessee reviewed for the delegates the current status of the problem of federal aid for higher education. Mr. Miller emphasized the predicament of state-supported institutions and private colleges and universities in a day when the federal government has pre-empted the greatest sources of public revenues.

Organized in 1947, the Southern Humanities Conference is an independent association affiliated with the American Council of Learned Societies and consisting of the following constituent societies: Southern Society for Philosophy and Psychology, Southern Historical Association, South-Central Modern Language Association, Southern Section of the Classical Association of the Middle West and South, South Atlantic Modern Language Association, Southeastern Library Association, Southeastern Conference of the College Art Association, Southern Society for the Philosophy of Religion, Southeastern Chapter of the American Musicological Association, Southern Section of the Society of Biblical Literature and Exegesis. Officers for 1953-54 are A. G. A. Balz, University of Virginia, chairman; Lawrence S. Thompson, University of Kentucky, secretary-treasurer; Sturgis E. Leavitt, University of North Carolina, editor; E. D. Myers, Washington and Lee University, and

Arthur H. Moser, University of Tennessee, executive committee members. Delegates at large are E. C. Colwell (Emory University), C. G. Taylor (Louisiana State University), Francis Hayes (University of Florida), and Howard S. Jordan (University of Georgia). The Conference's Bulletins and Newsletters are available from Mr. Leavitt. The minutes of the annual meeting are available from Mr. Thompson.

LAWRENCE S. THOMPSON

Secretary-Treasurer

New ACLS Publications

THE Summer issue of the *Newsletter* will contain a revised list of all publications in which the ACLS has a direct interest. In the meantime attention is being called to those which have appeared during the last three months.

El Inglés Hablado para los que hablan Español, by F. B. Agard and associates. 1953. Pp. xii, 403. Cloth, \$5.00; paper, \$3.95. (Available from HENRY HOLT AND COMPANY, 383 Madison Avenue, New York 17, New York.)

El Inglés Hablado is the first of a series of textbooks of English as a foreign language prepared under the auspices of the Committee on the Language Program of the ACLS. Textbooks for speakers of Korean and Turkish will shortly be in press. Additional texts planned under the same program will be designed for the teaching of English to speakers whose native languages are Burmese, Chinese, Greek, Indonesian, Persian, Serbo-Croatian, Thai, and Vietnamese.

Social Justice in Islam, by Sayed Kotb. 1953. Pp. viii, 298. Paper, \$3.00. (Available from the ACLS.)

This volume, a complete translation of *Al-'Adālah al-Ijtimā 'yah fi al-Islām* which was published in Cairo about 1945, is the first publication under the Near Eastern Translation Program of the ACLS. The aim of this program is the translation into English of significant works in all the important Near Eastern languages, in the fields of the humanities and of the social sciences, to provide Americans with an insight into local life and thought in the Near and Middle East.

Social Justice in Islam opens with a comparison of religion and society in Christianity and in Islam and continues with a discussion of the nature, foundations, and methods of social justice in Islam. One chapter each is devoted to political and economic theory in Muslim countries. The final sections discuss the present state and prospects of Islam.

Among Arabic Manuscripts, Memories of Libraries and Men, by I. Y. Kratchkovsky. 1953. Pp. viii, 196. Cloth, \$3.00. (Available from the ACLS.)

Translation Number Sixteen in the Russian Translation Project Series, *Among Arabic Manuscripts*, as the author states in a preface dated 1943, is not a volume of personal memoirs but is devoted to reminiscences about Arabic manuscripts which played an important part in the life of a Russian scholar of the Orient. The translation is unusually readable and will appeal not only to experts interested in the development of Russian Arabic studies but to any layman who prefers history to historical fiction.

Russian Thinkers and Europe, by V. V. Zenkovskii. 1953. Pp. iii, 199. Paper, \$2.50. (Available from the ACLS.)

Russian Thinkers and Europe is the seventeenth translation published under the Russian Translation Project. In his foreword the author defines the limitations of his theme to be "the unfavorable criticisms of European culture made by Russian thinkers." The volume covers the entire nineteenth century and the first quarter of the twentieth.

Religious Trends in Modern China, by Wing-tsit Chan. 1953. Pp. xiii, 327. Cloth, \$4.25. (Available from COLUMBIA UNIVERSITY PRESS, New York.)

This volume is the third in the new series of Lectures on the History of Religions, sponsored and organized since 1936 by the ACLS through its Committee on the History of Religions. Its predecessors were *Greek Popular Religion* by Martin P. Nilsson (1940) and *Ancient Egyptian Religion* by Henri Frankfort (1949).

Religious Trends in Modern China is a slight expansion of lectures given by Wing-tsit Chan during 1950. The intent of the author was to bring before his audience the significant trends in Confucianism, Taoism, and Buddhism in the last fifty years—trends which are indispensable for the understanding of Chinese religious life and thought. The historical sections of the book are complete and well-annotated. Of special interest to those concerned with present and future philosophical developments in China is the final chapter, "Religion of the Intellectual."

The Burmese Writing System, by Robert B. Jones, Jr. and U Khin. 1953. Pp. v, 37. Paper, \$1.00. (Available from the ACLS.)

This systematic and accurate description of the Burmese writing system is the first of a series of aids for the study of Oriental languages being prepared by the ACLS under its Program in Oriental Languages. Funds in support of this Program have been made available under a subvention from the Board of Overseas Training and Research (Ford Foundation). This description will prove invaluable in teaching students to read Burmese and as a reference source for more advanced scholars. It contains sections on the phonological structure of Burmese, written symbols, special symbols, problems in polysyllabic forms, ambiguities, punctuation, numerals, literary style vs. colloquial style, and handwriting.

Notes

THE ACLS is pleased at the response received in connection with its Survey of Unpublished Manuscripts. May we urge you to bring this survey to the attention of your colleagues. We hope to have sufficient replies to serve as a basis for comment in an early issue of the *Newsletter*.

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Friends of C. W. de Kiewiet, President of the University of Rochester and Chairman of the ACLS Board of Directors, have established a scholarship in history in his name at Cornell University. This fellowship is to be awarded to a student majoring in history who, at the end of his sophomore year, "shows the greatest promise of creative work" in this field.

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Robert Redfield of the University of Chicago, a member of the ACLS Board of Directors, has been appointed to a new Distinguished Service Professorship which has been endowed in honor of Robert Hutchins, former chancellor of the University, by an anonymous donor with a gift of \$300,000.

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Lehigh University has recently announced the presentation of its Alfred Nobel Robinson Award to Adolf Grünbaum, a former ACLS Advanced Graduate Fellow. This award of \$1,000 is given to a faculty member under 35 years of age for service to the university in teaching, research, and community participation. This is the first year that this honor has not been divided between two recipients.

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An English edition of *Creating an Industrial Civilization* has been published by Bodley Head. The American edition, published by Harper and Brothers, appeared in 1952. This publication is a report of the conference held at Corning, New York, May 17-19, 1951, under the auspices of the ACLS and Corning Glass Works.

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The Trustees of the Ames Library of South Asia in Minneapolis, Minnesota, have entered into an agreement with the regents of the University of Minnesota to transfer the Library to the University on or before June 29, 1961. Meanwhile, the donor, C. Lesley Ames, vice-president of the West Publishing Company, will continue to augment the private collection, which is

housed in a special building on his estate. The library is open to scholars and others interested in India and South Asia.

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The University of Delaware and the Henry Francis du Pont Winterthur Museum, with Rockefeller Foundation support, have initiated a two-year graduate program leading to an M.A. in American decorative arts and cultural history. The aims of the program are the encouragement of research in the art and culture of the United States from 1640-1840 and the training of students for careers in museum work and teaching. Fellowships have been established which provide an annual stipend of \$2,000 for the two years. The degree program is limited to the students awarded these fellowships, of which five are available annually. The courses at the University of Delaware are open to any qualified student, but laboratory work at Winterthur is restricted to fellowship holders. Correspondence regarding these fellowships should be addressed to Carl J. Rees, University of Delaware, Newark, Delaware.

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The annual Anglo-American Conference of Historians will be held at the Institute of Historical Research, London, July 9, 10, and 11, 1953. North American historians expecting to be in England at that time should communicate with the Secretary of the Institute (Taylor Milne), I.H.R., Senate House, London, W.C.1.

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The Folger Library has reannounced two prizes of \$1,000 each for the best book-length manuscripts submitted in two fields. One prize is being offered for a book dealing with any aspect of the cultural history of England in the period between 1500 and 1700. A requirement is that a portion of the research must have been done in the Folger Library. Manuscripts are to be submitted before October 1, 1953. The Library reserves the right to extend this deadline if that seems desirable and to reject all manuscripts if, in the opinion of the judges, they are not worthy of the prize. The Folger also will undertake to publish the prizewinning book.

The second prize is being offered for the best manuscript submitted in the field of English literature of the sixteenth and seventeenth centuries, in the interpretation of Shakespeare, the history of his reputation and the performance of his plays in any period, or in the history of the English drama and theatre of the eighteenth century. Materials in all these fields are available at the Folger Library. Manuscripts should be submitted not later than October 1, 1954.

The officials of the Folger Library have expressed the hope that these competitions will stimulate non-pedantic scholarship and that the resulting

works—together with others produced by scholars working in the Library—will have vitality, relevance, and significance and will be so well written that they can be read with comprehension and appreciation by others besides specialists.

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The Journal of Aesthetics and Art Criticism has announced two prizes (one of \$100 and one of \$50) to be awarded for the best essays on non-objective paintings submitted during the academic year 1953-1954. The following topics have been suggested, but others may be used: "The Rhythm of Non-Objectivity"; "The Difference Between Abstract and Non-Objective Painting"; "Present Trends in Non-Objective Painting"; "A Comparison of Kandinsky With Other Non-Objective Painters"; "Non-Objective Painting in Relation to Music and Films." Essays must be in the Editor's office by May 1, 1954. They should be between three and five thousand words in length, typewritten with double spacing on bond paper, and sent with a stamped, self-addressed envelope to Thomas Munro, Cleveland Museum of Art, Cleveland 6, Ohio. If photographs are enclosed, not more than two should be sent, and they should be protected with cardboard.

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A prize of 150,000 French francs will be awarded by the Association Zadoc-Kahn for the best study of the contribution of the Jews in Latin countries (France, Italy, Spain) to the diffusion of Greco-Latin and Arab thought in the development of modern European thought. Contestants must limit their study to the period from the eleventh to the fourteenth centuries. Manuscripts must be delivered before October 15, 1954 to M. le Trésorier de l'Association Zadoc-Kahn, 17 rue St. George, Paris IX, France.

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The Charles Austin Beard Memorial Prize, awarded by Alfred A. Knopf and amounting to \$500 in cash and a contract for publication, is being offered this year for manuscripts in the field of American history. The award is offered in even years for works in political science and in odd years for works in American history. The closing date for the receipt of manuscripts is July 31. Those wishing to enter a manuscript should write for information and entry blanks to Alfred A. Knopf, 501 Madison Avenue, New York 22.

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Other prizes for manuscripts in the field of history have been announced by the American Historical Association:

The Albert J. Beveridge Memorial Fellowship of \$1,000, with assurance of publication, is offered annually for the best manuscript on the history of the Western Hemisphere. Inquiries concerning the award should be ad-

dressed to Dorothy Burne Goebel, Hunter College, 695 Park Avenue, New York 21, N. Y.

The Watumull Prize of \$500 is awarded biennially for a work on the history of India, originally published in the United States. (Next award, December 1953.)

The George Louis Beer Prize of approximately \$200 is awarded annually for a work on any phase of European international history since 1895.

The John H. Dunning Prize of approximately \$100 is given in even years for a monograph on any subject relating to American history.

The Herbert B. Adams Prize, without stipend, is awarded in even years for a work on the history of Europe.

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HAVE YOU TOLD YOUR LIBRARY ABOUT THESE BOOKS?

If you are in the Far Eastern field . . .

- Religious Trends in Modern China*, by Wing-tsit Chan. (See page 27.)
A List of Published Translations from Chinese into English, French, and German, Part I: Literature, exclusive of Poetry, compiled and edited by Martha Davidson. 1952. Pp. xxviii, 179. \$2.50. (Tentative edition available from the ACLS.)
Kuo Jo-hsü's Experiences in Painting (T'u-hua Chien-wen Chih), translated by Alexander C. Soper. 1951. Pp. xii, 216, facsimile of Chinese text. \$7.50. (Available from the ACLS.)

If you are in the Near Eastern field . . .

- A Guide to Iranian Area Study*, by L. P. Elwell-Sutton. 1952. Pp. 235. \$4.00. (Available from the ACLS.)
Books and Periodicals in Western Languages Dealing with the Near and Middle East, edited by Richard Ettinghausen. 1952. Pp. 111. \$1.50. (Available from the Middle East Institute, 1830 Nineteenth Street, N.W., Washington, D. C.)
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